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more valuable than those which have to do with works produced outside the peninsula. There are certainly few omissions in the bibliography itself; but there is evidence that M. Bratli has not familiarized himself with the contents of some of the works (especially non-Spanish works) whose titles he has quoted. His chapter on "La Situation Intérieure de l'Espagne vers le Milieu du XVI^e Siècle" contains much which is flatly contradictory to Señor F. de Laiglesia's essay on *Los Gastos de la Corona en el Imperio* without the slightest attempt at a refutation: his general estimate of the Morisco problem diverges completely from that of Lea, but the standpoint of the American historian is not even hinted at.

It is a pity that such a really good book as this should be disfigured by so many careless errors and misprints. Minor slips like "alcades" for "alcaldes" (p. 66) or "parli" for "parmi" (p. 217) may be forgiven: to say that the great Military Orders formed a state within a state down to the end of the sixteenth century is more serious: but for an historian of Philip II. to assert that the *Justicia* of Aragon was elected by the Cortes down to the Aragonese revolt of 1592 (p. 202), and that the practice of the king's appointing him began after the suppression of that rebellion (p. 127), is really quite unpardonable. In spite of these and other similar mistakes, however, M. Bratli deserves the thanks of all students of Spanish history for a useful and timely piece of work.

R. B. MERRIMAN.

A History of Witchcraft in England from 1558 to 1718. By WALLACE NOTESTEIN, Assistant Professor of History, University of Minnesota. (Washington: American Historical Association. 1911. Pp. xi, 442.)

IN this work Professor Notestein presents us with a chronological survey of the witchcraft delusion as it found expression in England between 1558, the year of Queen Elizabeth's accession, and 1718, when Hutchinson's able work on the history of witchcraft was published.

His chapters deal with such subjects as: the Beginnings of English Witchcraft; Witchcraft under Elizabeth; Reginald Scot; the Exorcists; James I. and Witchcraft; Notable Jacobean Cases; the Lancashire Witches and Charles I.; Matthew Hopkins; Witchcraft during the Commonwealth and Protectorate; the Literature of Witchcraft from 1603 to 1660; Witchcraft under Charles II. and James II.; Glanvil and Webster and the Literary War over Witchcraft, 1660-1688; the Final Decline; the Close of the Literary Controversy.

The work is based mainly on the contemporary pamphlets and chap-books dealing with particular trials, municipal records, and the newspapers of the time, supplemented by the diaries and memoirs of the seventeenth century, in which can be found many accounts of trials witnessed by the diarists or described by them.

A complete history of the witchcraft delusion in England would of

course include a full account of the trials from Anglo-Saxon times to the accession of Queen Elizabeth, but such a work, as the author points out, would involve "an examination of all English sources from the earliest times and would mean a study of isolated and unrelated trials occurring at long intervals and chiefly in church courts". In all probability such an examination would add but little to our knowledge of English witchcraft. The author has therefore rightly confined himself to the period above mentioned which in reality covered the rise and downfall of the delusion in England, or rather Great Britain.

The appendixes, which are approximately equal in extent to one-quarter of the text, contain a mass of illustrative material of great value. The first deals with the contemporary pamphlet literature; the second gives a "list of persons sentenced to death for witchcraft during the reign of James I."; while the third is a "list of cases of witchcraft, 1558-1718, with references to sources and literature", and, as the author admits, is very incomplete.

Professor Notestein shows clearly that the developing of the notion of witchcraft in the popular mind was due to the practisers of magic arts, the charmers and enchanters who were plotting against the life of Queen Elizabeth. "When Protestant England", he says, "grew suddenly nervous for the life of the queen, when the conjurers became a source of danger to the sovereign, and the council commenced its campaign against them, the conditions had been created in which witchcraft became at once the most dangerous and detested of crimes. While the government was busy putting down the conjurers, the aroused popular sentiment was compelling the justices of the peace and then the assize judges to hang the witches." This public sentiment grew in volume and was so much accelerated in the succeeding reign of James I. by the publication of that king's *Daemonologie* (1597) that, as the author says, the view that James set the superstition going in England, however superficial, has some truth in it. The fluctuating development of the delusion throughout the seventeenth century is illustrated by constant reference to the opinions of contemporary authors and by extracts from the evidence given in the leading trials until we reach the stage when disbelief and indifference led to the nullification of the law against witchcraft. This disbelief was powerfully helped along by such works as Ady's *A Candle in the Dark* (1655), Wagstaffe's *The Question of Witchcraft Debated* (1669), and Webster's *The Displaying of Supposed Witchcraft* (1677).

As a whole the volume is an acceptable contribution to the study of a deeply interesting subject, and it is to be hoped that the author will round out his work by giving us a further study on the relation of witchcraft to the social and political history of England. The index is fairly good.

G. F. B.